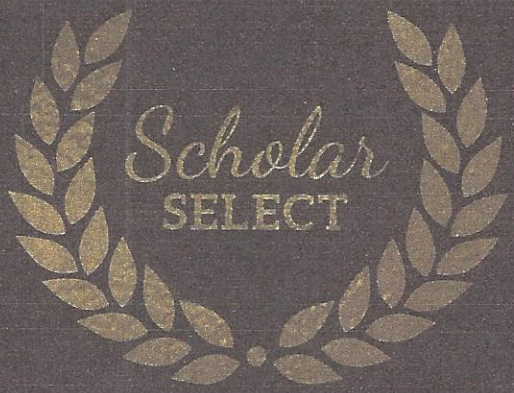
Vocabulary Of The Utah And Sho-sho-ne Or Snake Dialects

With Indian Legends And Traditions, Including A Brief Account Of The Life And Death Of Wah-ker, The Indian Land Pirate



DIMMOCK BAKER HUNTINGTON

Vocabulary Of The Utah And Sho-sho-ne Or Snake Dialects

VOCABULARY

OF THE

UTAH AND SHOSHONE DIALECT.

UTAH:

Arm	Poorets
Axe	Quepannump
Apple	Peag-a-mar
Antelope	Wanzitz
Another	Ker-mush
All	Mah-no-nah
All gone	Topic-quay
Awl	Wee-uds
Arrow point	Pan-now-nup
A boundary line	Tig-ah-kent
A straight line	Tonequint
A hole	Puckage
A well	Oroc-kent
A great way off	To-edg mae
A long time ago	To edg-e-tish
A long time in future	To-edg-pe-nun-ko
Boat	Obishock
Bridge	Oyem-po-shag
Blood	Pwap
Bad	Kadz-at
Bed	Sham-up
Baffalo	Quitsen
Buffalo skin	Quitsen-pooah
Black	Toquer
Bear	Queo-gand
Bridle	Timbi-up

Break	**Ko-poke.**
Beads	**Tso**
Bread	**Pan (or To-shut-cup)**
Bite	**Kcae**
Brass	**Wah-ker**
Boy	**Ipeds**
Beaver	**Pow-inch**
Bow	**Ads**
Barn	Nan-to-un-gee
Badger	O num-buds
Black-tail rabbit	Cun-no
Beaver trap	Pow in-h-yeari-nump
Big black cricket	My soo ls
Clock	Tab-by nump
Chest or Trunk	O yem-fat-sup
Canter	Ap-poo-yah
Corn	Co-mee
Cut-throat	Co-rets seeb-in
Chicken	Cun-boonk
Come	Pi-ka
Crow or Raven	At-taw kents
Crow Indians	Up sa-ro-ka
Comb	Nun zu ri-nump
Chair	Car-ry nump
Cloud	Pah-ger-nump
Crane	Tauk-ore
Cottonwood	Shoo-ap
Choke-cherry	To-nump
Certain	Tuggo-shump
Chief	Noab
Child	Tow-ats-en
Cedar	Wap
Cry	Yah-gi
Colt	Co-war-o-wets
Cut	Scheb-in

Coat	Tah
Cheese	Ka-sooch
Centre	To-tery-wup-unt
Chew	Cuts-so-i
Cane	Nan-ze tope
Cat	Moo-chich
Confined to the bed	Nah-me quy
Candle	Nighty-nump
Coach	Po-kent-o-yem-bon-go
Conceive	O-net-shpee
Catch	Tsi
Catch with lasso	Witch ung i nunk
Creek or River	No-quint
Die	E-iqueay
Dead	E-i
Done	O-wish
Do you understand	Poo-su-ls-a-way-ah
Doctor	Poy-gaud
Drink	E-bee-hee
Deaf	Katz-nan-ki
Dry (thirsty)	Town goc-nary-oo-ah
Deer	Te-ah
Dog	Sur-rich
Dig	O-ra
Drown	Pah-e-i
Dust	O ecomp
Dance	Weep-pi
Duck	T-ig
Dream	No-ni-shee
Devil	Chin-nob
Deer	U-ra-wop
Dram	Que-tum-bi-nump
Daylight	Tash-a
Encamp	Meah-a-bitch
Eat	Tick-i

Ear	Nan-kub-bah
Elk	Par-ri-ah
Eye	Poo-ye
Equal	To-a-now-er
Egg	No-pub
Earth	Tee-weep
Enough	Own-shump
Eagle	Quan-a-tich
Fire	Coo-nah
Fish	Pan-gwitch
Friend	Tig-a-boo
Fishhook	Pah-ger-a-nump
Fix or make	E-ne-kend
Foot	Namp
Finger-ring	Pan-a-mah-ger-i-nump
Forgotten	Katz-shu-mi
Fight	Nah-oo-quey
Fish hunting	Pan-gwitch-pushager
Fox	Tab-boon-zits
Fence	O-ven gwup
Foolish	Katz-te-su-ah
Flour	Tu-shu-kent
Ford	Par-a-boo
Feathers	Peeb
Face	Ko-bub
File	O-one-er i-nump
Gradual ascent	Pan-munk
Good	Att
Go with me	Taun-my-nah-wah
Give	Mug-gi
Great	Ah-bat
Gone away	Katz kar-ra
Gun	Tum-by-oo
Get out of the way	In-e-to-ah
Grass	O-weep

Get up	Quir-i ka
Ground squirrel	See-pitch
Grasshopper	A-ran guts
Gambling	Ni-a-witch
Go	Pi-equay
Glean, to pick	Tso-i
Grease wood	To-nub
Go home	Pi-equay-band
Go slow	Shan-neech
Go fast	Pun-ker-ro
Gold	Wah-pana-kar-ra
Girl	Nan-zitch
Grow	Nan-a
Hard	Tin-zeer
Heart	Pe-in
Hair	Tots-sib-a-wub
Horse	Teah or Ka vah-u
Hat	Katz-oats
Hand	Moo-ninch
Hen	Kam-boonk
Handkerchief	Pan-shi-ack
Hand it to me	Yen-no or Yack
Hind sight to a gun	Poon-ery-nump
Hare	Tshuch-kum
Hog	Ko-sho or Ko-chee na
Hold up your hand	Tone-do
Head	Tot se-in
Hobble	Mo-e chuck
House	Kahn
Heavy	Put-te-ent
Iron	Pan-a-kar-a
Ice	Tesh-pah
I do not know	Um-pio or Katz-poo-soods a-way
Indian tobacco	Pow-rah

In the future	Pe-nun-ko
In the past	E-tish
I say	Ick-in-nish
I said	Mike-e-neah
Interpreter	Tin-ne-ah
Kneel down	To-to-un
Knife	Weitch
Kettle	Pam-boon-nah
Kill	Puck-ki
Kick	Tang-i
Load a gun	To-wudg-ka
Lock and stand	Poon-ny-won-y
Light the fire	Coon-ah-night-y
Liar	Tu-wish-er-er
Long	Cu-ber-ant
Lay down	Ah-be-quy
Look	Poon-e-kee
Lead (a metal	Oo
Looking-glass	Nah-voo-nump
Long ago	E-tish
Lame	Shan-gee
Lice	Poo-chup
Laugh	Kee-en
Lodge-pole	Wan-din
Large	Ah-bat
Live	No-re-ah
Lend	Yow-e-na
Licentious	Nah-soon-chee
Light (not heavy)	Shi pun-ny.
Make	In-ne-ka
Mule	Moo-rats
Moon	My-toge
Mosquito	Mo-ap
Mine	Nin-ny
Myself	Tam-my

Make haste	Te-we-ne
Mother	Pe-ades
Money	Pan-na-car-ra
Medicine	My-shoot-te-quoop
Milk	Pee-chup
Many or Much	Hah-van
Mountain sheep	Nah-gadz
Meat	To-quab
Man	Tow-ats
Mad	Ni-ah
Mountain	Ki-bah
Morning	Pe-e-chi-co
Mud	Pow-e-ibe
Move	Meah-bike-way
Marry	Pe-oh-a
Mountain top	Wig-ki-bah
Mountain side	Pi-ab-bah
Muskrat	Pah-rant
Move camp	Me-ah-bi-quay
Morning dove	I-oo
Male kind	Ko-mong
No not so	Katz
Not certain	Ump i-o
Not any	Katz i-an-o
Needle	Tidz-ah-nump
Noon	To-tab-by
No name	Katz-ne-ate
New	Ah-ger-um
Now	Ahp
Never	Katz-pe-nun-co
Night	To-can
Open the door	Tsap-kak
Old man	Nan-i pods
Otter	Pan-sock
Old	Etum

Onion	Kin-kah
One	Soos
Over the river	Mah-bah quan-do
Pack (to carry)	Noke
Paper	Po-kent
Pantaloons	Pe-mo
Potatoes	Tsing
Plate	Tuwup or Tick-i-nump
Pistol	To-i-pidg
Pipe	Tsong
Pine	Ompe
Powder	Koots-ah-wah
Painting	An-ker-ker-oak
Poor in flesh	Kan-e-bitch
Pain	Pe-kon-gah
Pine-nuts	Teeb
Polecat	Po-ney
Plover (a bird	Queets
Roan	Ash-sheer
Red	An-karr
Run	Pun-ker-ro
Rabbits	Shuc-cum
Rattlesnake	To-ab
Road	Po
Red shirt	An-ker-tah
Ride	Shpee
Round circle	Que-o-kent
Rope	Tshap
Rabbit-brush	Shpoomp
Ramrod	Sku-ri-nump
Resurrection	Man-no-nah quyr-a-ky
Rifle	Aukage
Ripe	Quash-a
Report	To-ah-boy
Salutation	Mike tig a boo

Sick	Puck-kon-gah
Small bells	Tappa-a-rump
Small	Me-poodg e
Sing	Kah
Sleep	Ep-weh
Salt	O-ab-bit
Slow	Shan-neach
Soft	Katz tin-zeer
Shut the door	To-ock
Sack or Bag	Co-nob
Shoot	Co-que
Saddle	Car-ri-nump
Strong	Nar-ri-ent
Stirrup	Tang-i-nump
Sage-hen	She-jah
Sioux Indian	Pam bitch a-men
Stand up	One-e
Stinking	Pe-quy-na-ry
Stink	Quan-na
Spy-glass	Poon-e-rey-nump
Spirit	Mo-ap
Sage-brush	Mahb
Snow	New-wappy
Service-berries	To-em-py
Sinew	Tam-mo
Spaniard	Co-quets
Sheep	Can-na-rich
Shield	Tap-po
Sun	Tab-by
Stone	Timp
Spoon	Mon-zoo
Soap	Ne-var-a-ga-nump
Sewing-thread	Pan-shi-tam-mo
Sheep-eaters	Na-gads-tick-er
Shot-gun	Pant-tum-bi-oo

Shade or Shadow	Wah-bab
Sunrise	Tabby-moushy
Sundown	Tabby-ciquay
Stars	Poo-chitts
Spring of water	Shpee-kin
To fly	Mah-be-nunk
This, that or it	Inch
To baptize	Tsow-oo-ni
Think	Shu-mi
Thunder	O-no-nint
The night	To-can
Talk	At-am-bar
Trout	At em-pah-gar
Tired	Oo-wo-one
Tobacco	Quap
To trade	Nar-ro-wap
Tie up	Tap peech-e
Throw away	Tur-reb-by
Table	Tick-i-nump
Tail	Quah-sitch
Toad	Quan-nump
To catch fish	Pang-gwitch-tsi
To cook food	Tshi
Trot	Ap-poo-na
Want	Ash-en-ty
Watermelon	Shan-te-cut
White-tail deer	Soo-goosh
Warm	Coo-too-rich
Wrong	Katz dat
What is your name	An-na-ne-ah
Wash hands	Ne var-e-ga
Wood	O pit
Walk	Pah-wi
Welf	Ye-oge
Wash clothes	Pah-shoa

Water	Pah
Willow	Kan-nab
White hair	Tshar-tots-sib-i-wub
White	Tsharr
Wagon	O-yem-bon-go
What	Hum-pah
Wild goose	O-bi nunk
Whiskey	Koon-ah-pah
White face	T-shuker-boin
Yellow or Brass	Wah ker
Younger brother	Suck-ige
You	Em
Yonder	Mah-bah
Yes	Oo-ah

NUMBERS:

One	Soos
Two	Wy-une
Three	Pi-une
Four	Wats-u-ene
Five	Man-i-gin
Six	Nav-i-une
Seven	Tat-su-ene
Eight	Ni-wat-su-ene
Nine	Sur-rom-su-ene
Ten	Tom-su-ene

Eleven	Tom-su-ene soos spinko
Twelve	Tom-su-ene wy-une spinko
Thirteen	Tom-su-ene pi-une spinko
Fourteen	Tom-su-ene wats-u-ene spinko
Fifteen	Tom-su-ene man-i-gin spinko
Sixteen	Tom-su-ene nav-i-une spinko
Seventeen	Tom-su-ene tat-su-ene spinko
Eighteen	Tom-su-ene ni-wat-su-ene spinko
Nineteen	Tom-su-ene sur-rom-su-ene spinko
Twenty	Wamp-su-ene
Twenty-one	Wamp-su-ene soos spinko
Thirty	Pam-su-ene
Forty	Wats-u-ene tom-su-ene
Fifty	Man-i-gin tom-su-ene
Sixty	Nav-i-une tom-su-ene
Seventy	Tat-su-ene tom-su-ene
Eighty	Ni-wat-su-ene tom-su-ene
Ninety	Sur-rom-su-ene tom-su-ene
One hundred	Soos meh

SHOSHONE.

Axe	Oo-han
Another thing	Kick-er-much
Another person	Under-ish
All	O-yate
Antelope	Quar-retz-ey
Arrapahoe	Sar-ry-tick
Awl	Wey-oe
All come	O-yate-kim
Arrow point	Oo-pah-zuts-ski
Blood	Pweep
Bad	K-gent
Buffalo	Kood-sin
Black	To-e bit
Bear (a beast)	Oo-rets-ey
Bridle	Tun-bup
Berak	Ko-pup
Brown	Toop-she-bit
Black hair	To-pam-py
Belly	Shap
Been done	Pwesh
Brother	Pad-zits
Bannack	Pan-nack
Black feet	Pah-kee
Beaver	Han-ny
Blue	Em-boo-e-bit
Corn	An-neap
Coffee	Cop-py
Crow Indians	Up-sa-ro-ka

Come	Kim
Cloud	Pah-ger-nump
Certain	Tee-bits
Chief	Ty-gwun-nup
Cord	Tim-mook
Cedar	Wap
Child	To watsi
Deer	Shock e re-ah
Don't kill	K-my beck
Dig	Ah-we
Dead	Te-i
Dog	Sar-ry
Drink	My-he-be
Drown	Pah te-i
Dream	Now-she-ah
Eat	My-dick
Ear	Nank
Equal	Soo-wite
Empty	Kay-wut
Earth	Shog-oup
Enough	So-bi-gush
Fire	Koo-nah
Finger-ring	Mah-van
Frightened	Shir-re-er
Fish hunt	Pan-gwitch-mo-wick
Friend	Hanch
Fat	Yope
File	Tim-uts
Foot	Em-pah
Forgot	K-shwuck
Fight	Nah-be-tink
Father	Ap
Flour	To-se-te cup
Flint	Tim pah nah rack
Good	Tshant

Give me water	Pah-mote
Go away	Me-a ro
Go home	Can me-a ro
Grass	Sho-neep
Grasshopper	At tank
Good for nothing	K tshant
Green	Sha-go-e-bit
Get up	E ate-sey
Gum	Sham-up
Hard	Ke-tant
Heart	Pe
Hair	Pom-py
Horse	Bon-go
Hat	Tits-o-mo
Hard heart	Pe-ke-tant
Hare	To-se-cumb
It's enough	So-bi-gush
I do not know	K-my-shun-bun-ny
Iron	Poo-e-wee
Knife	We-its
Kettle	Wit-to-ah
Kill	My-beck
Laugh	Ye-an-net
Long ago	So-bash
Lance	She-jah
Large	Peah-up
Looking-glass	No-boo-way
Look	Mah-boon
Long	Kiv-er-ant
Lie	Ish-ump
Make	Ma-hon
Moon	Man-e-goots
Mosquito	Mom-poo
My friend	Neah-hanch
Make haste	Ne-vosh-e

Money	Lay-pe-ase
Milk	Pit-see
Many	Shont
Mountain sheep	To coot sey
Meat	Un-toke
Man	Tur-nup
Mountain	To yab-by
Morning	Po-eech-i-co
No, not so	Kay
Nose	No-be
Noon	Tab-by-pant
Old	Tsoo-goo-pet-sy
Otter	Pan-sook
Open the door	Mat-sah-tak
Percussion cap	Nar-rack
Pig	Co-sho
Poor	Nash-en tee-tant
Powder	Nau-gar tush
Pipe	Un-to
Paper	Tu-wup
Pantaloons	Coos
Roan	Ash-en-bit
Red	An-ke-bit
Red hair	An-ke-pom-py
Red blanket	An-ke-wan-up
Run fast	Kit-tant-nook
Run	Nook
Road	Po
Sick	Ne che quy
Small	Te-titch
Sing	E-moo
Sleep	Ep-wee
Slow	O-be-tah
Soft	Ka ke tant
Salt	Oun e bit

Shut the door	Mut sut-tum
Sack or Bag	Mow gut say
Shoot	Mah-gwoot
Saddle	Nar-ri-no
Strong	Nar-ri-ent
Stirrup	Nar re-tuck
Sweet water	Pe nah pah
Sugar	Pe nah
Sister	Pad-zits
Shot-gun	Pe-yet
Snow	Tuck-e-bit
Service-berries	Te-em-py
Smoking leaf	Mi-tim-e-ah
Shield	Tap-po
Sun	Tab-by
Snake river	Jamph-pah-pa
Sunrise	Tab-by to-wick
Sundown	Tab-by-ti i
Throw away	Mu-e-ty
That	Ick
Thunder	Too-yah-kay
To-night	To-can-inch
To talk	Ty-gwun
Tired	Pah-buck
Tobacco	Pau-mo-e
To trade	Nah a me
To know	Mah-shum-bun-ny
To kill	Ma-wash or Mah gar-vie
Tail	Qua-shay
Wagon	Wah-bin-bon-go
White	To-see bit
White hair	To-see pom-py
Wife	Un-gwab-it-se
White blanket	To-see-bit wan up
Water	Pah

Wolf	E-chup
Wood	Ho-pit
Warm	Ear-rint
What	Hin
Wild goose	Noo ken detch
Yellow	Owee-bit
You	Him
Yes	Oos

NUMBERS:

One	Sim-i-titch
Two	Wat
Three	Pite
Four	Wat-su-et
Five	Man-a-get
Six	Nav-ite
Seven	Tat-su-it
Eight	Ny-wat-su-it
Nine	Shim-er-o-men
Ten	Shim-mer
Eleven	Shim-mer sim-er-titch ma-do-ick
Twelve	Shim-mer wat ma-do-ick

And so till twenty.

Twenty	Wam-i-no
Thirty	Pam-i-no
Forty	Wat-su-wee-ny
Fifty	Man-i-gen-ny

Sixty	Nav-i-te-wee-ny
Seventy	Tat-su-et-wee-ny
Eighty	Ni-wat-su-it-wee-ny
Ninety	Shim-mer-o-men-ny
One hundred	Shim-mer-shim-mer

The Utes and Shoshones recognize the same seasons, and they are distinguished by the following names:

Winter	Tome
Spring	Tah-mun
Summer	Tads
Fall	Ye-ah-bun

THE TRADITION
OF THE
UTAH INDIANS
In relation to
THE CREATION OF THE WORLD.

WHEN the gods made the world it was dark all over the face of the earth; and they said let us have light; and the chief said, I will make it; I have no arrow long enough to penetrate through the darkness. So he groped about and found some willows (Cannab), and broke the longest one he could find, put it upon his bow and shot upwards. In a short time a small star appeared. They watched it and it soon began to grow; light came in, the orifice expanded, the darkness disappeared, and they could see to divide the water from the land; and they made dry ground, and the rivers, lakes, springs, and the small streams, and they all sang together.

THE FLOOD.

The people of the earth a long time ago became exceedingly wicked, and the Lord saw it and sent down one of His sons to find out concerning it. He returned and said it was true; the people were bad. So the Lord sent out a proclamation for all of the inhabitants of the whole earth to come together, for He wanted to talk to them. They met in a large

valley and the Lord came down and stood, one foot on one mountain and the other foot upon another mountain; but the people would not listen to Him. He then called all of His friends to come under Him. They came two of every kind of beasts, and a few men, women and children, and they made a covenant to hearken unto Him.

The others kept talking and would not hear Him. Then the Lord was angry; He stooped down and pulled up a large tree and whipped every living thing to death except his friends, and then He told them to go and throw or scatter their young upon all the face of the land and be His friends.

ELIJAH FED BY RAVENS.

A great many moons ago a woman strayed off and got lost from her lodge. She was a very good woman, and was a friend to the Lord. She became very hungry, and cried to the Lord for food, and He sent ravens to carry her meat for many days. After awhile she found her lodge, and there was great rejoicing among her people when she told them what the ravens had done.

THE CRUCIFIXION OF CHRIST.

A great many years ago the Lord (Towats) lived in the Piede country. His house is standing at this time. He had a son who died, and *when* he died the earth was broken up; there were earthquakes and terrible thunderings and lightnings. It was very dark for three days and nights. It was so dark the people could feel the darkness with their fingers; and all of this time they were howling and crying, for they could not make fire burn.

They had to eat all of their meat raw. The third day His son came to life and the darkness disappeared, and there was great rejoicing. The Lord had a brother, but they were not on friendly terms with each other. And he, the brother, had a son who died, and his father went to the Lord (his brother) to ask Him why it was not dark. The Lord told him it was because he opposed Him in all things. The Lord's brother's name was Shinnob. The Lord told him to go home, cut off his hair, burn up his lodge, kill his horses, howl, and lacerate his flesh, for the third day his son would stink; and so it was. Hence comes their tradition, which is:

That when they die their spirits go to a large canon in the Sierra Nevada mountains, where there is plenty of game, and they hate to have their relatives die and go poor to the hunting grounds. This is the reason why they kill the dead man's horses to go with him for him to ride. It is customary with them to kill a prisoner or some poor person to go with them to wait on them.

WAH-KER'S HISTORY.

Wah-ker was born about the year 1815, on the Spanish Fork river, Utah county, Utah Territory, and was one of the shrewdest of men. He was a natural man; read from nature's books. He was very fond of liquor; but when in liquor you could not get him to make a trade.

Wah-ker means "yellow," or "brass." When about twenty-five years of age he had a curious vision. He died and his spirit went to Heaven. He saw the Lord sitting upon a throne dressed in white. The Lord told him he could not stay; he had to return. He desired to stay, but the Lord told him that he must return to earth; that there would come to him a race of white people that would be his friends, and he must treat them kindly. The Lord gave him a new name. It was Pan-a-karry Quin-ker (Iron twister). In 1846, or '47 he went to California with a lot of Piede prisoners. He frightened the Piedes into giving him their children, which he took to Lower California to trade for horses to enrich himself, taking many of his tribe with him. The Spaniards gave him numbers of beef cattle and charged him for them, whereupon he started for home. When out two days he called a halt, held a council, and sent the old men, women and children on towards home. The third day ten men returned to visit the Span-

iards. Each man visited different ranches, and took a large number of horses. The Spaniards raised a large force and pursued them, and recovered many, but lost six or seven hundred head of wild horses, for which the Mexicans offered a large reward. The Indians pushed the horses so hard that they lost several on the desert.

He remained king of the mountains until about 1852, when he inaugurated what is called the Wah-ker war, through which many whites lost their lives; and which cost Utah Territory over a million of dollars. Soon after he was taken sick near Fillmore, in Millard county, and was ill but a short time when he was stricken with death, being blind for three days. He would have the men raise him up, when he would talk to them, telling them not to fight the whites as he had done. When he died there was a terrible howling. The men jumped upon their horses and killed seven head of horses, one Piede woman (a prisoner), and one boy, and carried Wah-ker up into the mountains, put his body into a cliff of the rocks, walled it up and put a Piede boy in with him alive. Three days after, as some Indians were riding by, the boy called out to them and asked to be let out. He said Wah-ker began to stink and he was hungry. They laughed at him and rode on.

Wah-ker had three brothers: Ara-pene, Sampitch, and Tabby. Tabby is at present the head chief of the Utahs proper; and is on the Uintah reservation.

Arapene was a great orator, but a hard-hearted man. At one time in Manti he got mad at his wife and burned her in a fearful manner with a frying-pan handle that was broken off the pan.

She crawled to the settlement and the white women nursed her until she recovered. At another time he came down out of the mountains with some deer-skins and a Piede prisoner, a small boy, to trade. The price was too high for the child, whereupon he took the child in a rage by his heels and dashed his brains out by thrashing the ground with his head.

In 1849, when fifty of us were exploring the "Dixie" country, in the month of December, we met Arapene on his way from the mountains on the Sevier river, coming down to winter. An old squaw had a long roll of cedar bark, one end of which was on fire so as to light a fire quickly. We all camped together. Arapene had but one daughter, about nine years old, and she was very sick with the measles. She died that night; and the Indians held a council whether to kill one of us or a Piede prisoner, a boy about six years old, to send with the daughter. In the morning two young men came out of Arapene's lodge, loading their rifles and driving the Piede before them. I shall never forget how pitiful he looked, for he knew what his fate was. He asked to take off his moccasins and was refused. It was very cold. They drove him about four rods from the camp, when both fired and the poor little fellow rolled down from off the little knoll on which he stood. He was buried along with the girl.

THE UTES.

Have no marriage ceremony. They buy and sell their women and daughters. They have many wives and the women do the hard work, dressing all their skins. When the hunter returns from a hunt, if he brings in any game the woman unloads it and unsaddles the horse. The hunter does nothing more until the meat is gone, when the woman brings up the horse, saddles him, and he goes on the hunt. The men are intensely fond of gambling, horse-racing and shooting at the target. The women love to gamble with sticks for beads and paints, etc.; and are also fond of playing ball in the summer time. They are very affectionate to their children.

The Utes have no religious ceremonies, but are great for doctoring. A "medicine-man" is looked upon as one that can handle the thunder balls and stand in the fire with his bare feet. Their medicine is principally singing and sucking.

I never saw an Indian with a bald head and with but very few decayed teeth. They pluck out their beards and eyebrows. They are very much afraid of witches and crazy people, and believe in making medicine on paper to kill people.